

PER BV 2580 .R44 v.64-95

Neglected Arabia



Digitized by the Internet Archive
in 2015

TWENTIETH ANNIVERSARY NUMBER

Neglected Arabia

MISSIONARY LETTERS AND NEWS
PUBLISHED QUARTERLY BY

The Arabian Mission

1889 - - 1909

Twentieth Anniversary Number

"They shall abundantly utter the mem-
ory of Thy great goodness"

"Forgetting those things which are
behind"

NUMBER SIXTY-EIGHT

JANUARY-MARCH, 1909

CONTENTS

1. After Twenty Years, PROF. J. P. SHARLE, D.D.
2. Facsimile Reprint of Statement Number One, 1889.
3. Returns on Our Investment, REV. JAMES CANTINE, D.D.
4. Our Unfinished Task, REV. S. M. ZWEMER, D.D.
5. The Next Twenty Years, REV. JOHN VAN ESS
6. A Week of Prayer for the Mohammedan World,

The Arabian Mission.

TRUSTEES

Rev. M. H. Hutton, D.D.,
Rev. J. P. Searle, D.D.,
Rev. John G. Fagg, D.D.,
Rev. Lewis Francis, D.D.,
Rev. J. H. Whitehead,
Mr. E. E. Olcott,
Mr. John Bingham.

OFFICERS FOR 1908-09

Rev. M. H. Hutton, D.D., *President*.
Rev. J. P. Searle, D.D., *Vice-President*.
Rev. J. H. Whitehead, *Recording Secretary*.
Rev. Henry N. Cobb, D.D., *Cor. Sec.* 25 East 22d Street, N. Y.
Mr. W. H. Van Steenberg, *Treasurer*, 25 East 22d Street, N. Y.
Rev. J. L. Amerman, D.D., *Asst. Treas.*, 25 East 22d Street, N. Y.
Rev. Samuel M. Zwemer, D.D., *Field Secretary*, 25 East 22d Street, N. Y.

HONORARY TRUSTEES

Thomas Russell, Esq., Montclair, N. J.
W. A. Buchanan, Esq., London, England.

MISSIONARIES

Rev. and Mrs. James Cantine,	25 East 22d St., N. Y.
Rev. and Mrs. Samuel M. Zwemer, D.D.,	25 East 22d St., N. Y.
Dr. and Mrs. H. R. L. Worrall,	25 East 22d St., N. Y.
Rev. and Mrs. Fred J. Barny,	Muscat, Arabia.
Dr. and Mrs. Sharon J. Thoms,	Bahrein, Persian Gulf.
Rev. James E. Moerdyk,	" " "
Rev. John Van Ess,	Busrah, Persian Gulf.
Miss J. A. Scardefield,	" " "
Miss Fanny Lutton,	Bahrein, Persian Gulf.
Arthur K. Bennett, M.D.,	Busrah, Persian Gulf.
Mrs. Martha C. Vogel,	Busrah, Persian Gulf.
C. Stanley G. Mylrea, M.D.,	Bahrein, " "
Mrs. Bessie London Mylrea,	" " "
Mr. Dirk Dykstra,	" " "
Miss Minnie Wilterdink,	" " "
Rev. Gerrit J. Pennings,	Busrah, " "
Miss Thyra H. Josselyn, M.D.,	Bahrein, " "
Rev. E. E. Calverley,	<i>Under appointment.</i>
Dr. Eleanor J. Taylor,	" "
Dr. Paul W. Harrison,	" "

Address all letters, etc., to missionaries in the field, *Via Bombay*.

Please draw checks and send remittances or requests for information to "THE ARABIAN MISSION," 25 East 22d St., New York City.



NEGLECTED ARABIA.

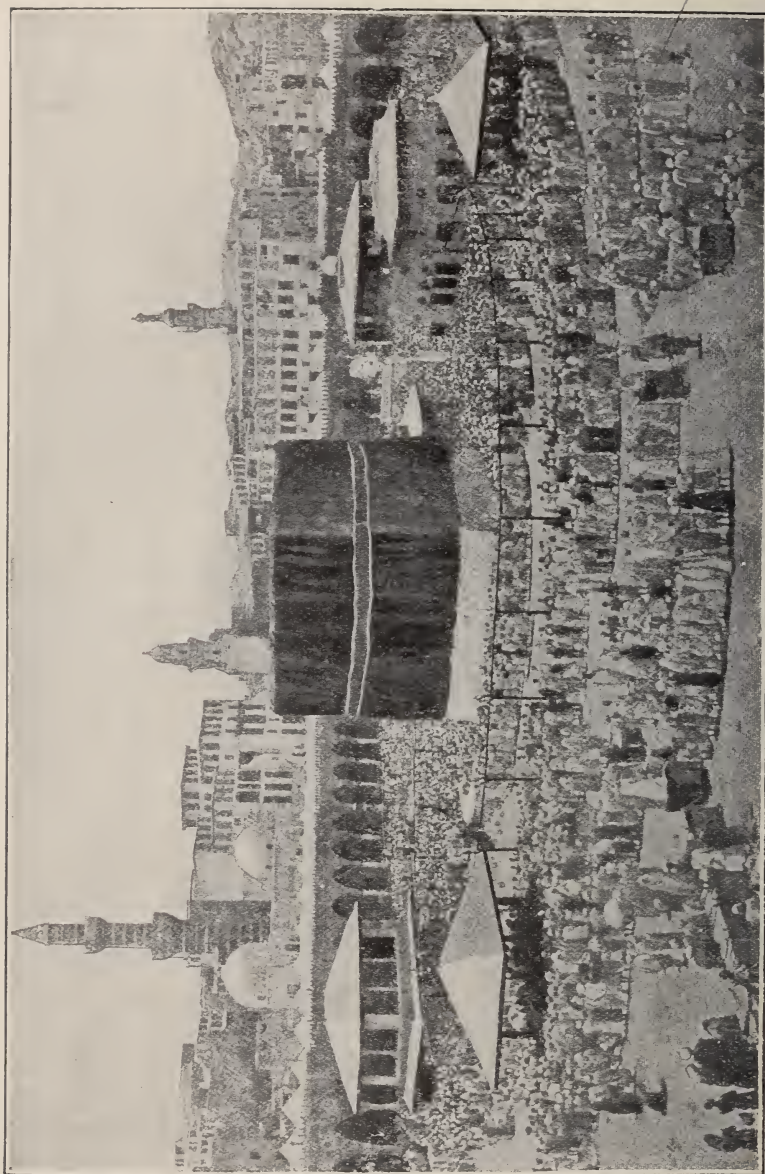
January - March, 1909.

AFTER TWENTY YEARS: AS TO BEGINNINGS.

REV. J. P. SEARLE, D. D.

The thinking and praying of the late Professor Lansing and of three students who with him had been much moved by the situation of the Mohammedan world and especially of neglected Arabia reached a crisis in the Seminary year of 1888-89. Then in room 49 in Hertzog Hall, now known as the G. A. Sandham Memorial Room, it was decided that with the divine approval these student lives should be devoted to repairing this neglect. Providence interposed seemingly insuperable obstacles for one of them, but James Cantine started for the East soon after his graduation, and on the completion of his course a year later Samuel M. Zwemer followed him. Some preparatory study, much careful exploring and testing of possible openings, much counselling, with the Keith-Falconer missionaries at Aden and with others, notably with Major General Haig of the British Army, led to the choice of the Eastern coast of the peninsula as the base of effort and a positive start in Busrah at the head of the Persian Gulf. Of the active friends found there, especially of the Christian merchant, James Buchanan, his sagacious counsel, generous gifts, and wide influence, as well as of the subsequent story of expansion on the field, it is for others to write.

Meanwhile at home, Professor Lansing had appeared before General Synod with an appeal for the adoption of the Mission as a part of the regular work of the Church. His earnest plea, never to be forgotten by those who heard it, moved the Synod somewhat hesitatingly to refer the question to the Board of Foreign Missions with full power to answer it. The Board, whose faith and sense of the need in existing missions had already driven them far in advance of the response and following of the Church and involved them in serious debt, could not assume responsibility for additional untold burdens and the new mission had to depend upon resources of its own seeking for the prosecution of all its plans. By personal appeals Dr. Lansing had secured some gifts and some promises of annual support which he called syndicate pledges. The larger proportion of them came from the Reformed Church, but others and generous ones came from other communions. But Dr. Lansing was breaking in health. A leave of absence for a year was granted him from his Seminary duties, to be spent



PILGRIMS AROUND THE KAABA IN THE SACRED MOSQUE AT MECCA

in Egypt. He looked about for agencies to carry on the task he had himself assumed of collecting and administering needed funds. A "Committee of Advice" was organized in the home of the late and beloved Dr. Arthur Ward of Newark. This Committee soon became the corporation since known as the Arabian Mission, the formal incorporation taking place Jan. 31, 1891, in the pastor's study in the North Reformed Church of Newark. The incorporators were Mr. Thomas Russell, President; Rev. Dr. Waters, Rev. Dr. Lansing, Rev. A. Zwemer, Rev. John A. Davis, Rev. Dr. Corwin, and the writer, who was made Secretary and Treasurer, without salary. The Mission met frequently and as a rule in Mr. Russell's office at 449 Broadway, New York. Difficulties often loomed up before it, but always melted away as they were approached. In 1893 Rev. Frank Scudder was made its salaried Secretary and Treasurer and a personal voice was heard in its behalf. The monthly publication, *NEGLECTED ARABIA*, and letters from the missionaries, its sole other instruments for awakening interest, were marvelously successful. It never knew indebtedness. Its missionaries had obtained a secure foothold in what for the first century of modern missions had been by common consent esteemed a forbidden field. These facts, demonstrating the presence of the Lord's own hand in its affairs, combining with the essential validity of its claim, impressed a missionary Church, and in 1894 General Synod directed the Board to assume its administration if the way should be clear. This was accomplished by the resignation of its trustees, one by one, and the election of members of the Board in their places. The officers of the Board were made the officers of the Mission, giving to its service the high experience and devotion of which we all know.

Still is the work and the maintenance of the Arabian Mission increasing, while the Board of Foreign Missions, long since also a stranger to debt has been richly developing its old work along every line and confidently undertakes its part in the great forward movement so largely engaging the Church of Christ everywhere to-day.

The writer must confess that the history of the Arabian Mission has been to him a constant cause of wonder and a continuous rebuke to unfaith. He was not in remotest touch with its origin. He went into the Committee of Advice, a doubting Thomas, to help a friend through, or perhaps out of, a noble but dubious endeavor. Beyond a little bookkeeping and letter writing, he has with almost folded hands and astonished eyes, been watching a new and glorious "romance of missions," to use a phrase by which we sometimes describe God's sure fulfillment of His promises, working itself out easily, resistlessly.

Still do His promises hold good. The future of the Mission so abundantly evidenced as His own is safe in His keeping.

A REPRINT OF
STATEMENT NUMBER ONE.

Printed December 4, 1889.

INTRODUCTORY DATA.

For several reasons it has been found advisable to issue this statement. It is designed, in answer to many inquiries, to give some information in regard to two points:

1. Information in regard to the character, prospects and needs of The Arabian Mission as established in this country.

2. Information in regard to the Keith-Falconer Mission of the Free Church of Scotland, established in South Western Arabia, and with which The Arabian Mission will probably be associated in missionary work.

The information thus given at this time is only partial and very briefly stated. Other and fuller information will be given in statements to be issued from time to time, in addition to the annual financial statement. Items of information in regard to the Mission will also appear from time to time in *The Missionary Review of the World*.

ARABIA—THE FIELD.

In view of the field being Arabia, the following statistics of that country are given:

Area: 1,230,000 square miles.

Greatest length and breadth, 1,500 miles each.

Population, 10,000,000.

Character of population: the large majority, Muslims; next in number, Jews; a considerable number of Somalis and Gallas from the opposite coast of Africa.

Aden: South Western point of Arabia; ten and half days from England; British port; on the route of the East India trade; gateway to missionary work in the interior; population 30,000; 100 miles to the coast of Africa, opposite.

Sheikh Othman: Present headquarters of the Keith-Falconer Mission; large native village about eight or ten miles north of Aden; capacity for about 10,000 inhabitants; population fluctuating, and mostly Arabs and Somalis; irreligion and immorality prevail; centre of a group of villages.

Al Hautah: Village, capital of district of Lahej; under its Sultan; about 15 miles north of Sheikh Othman; a frontier mission post.

THE KEITH-FALCONER MISSION.

The first aggressive and evangelical missionary organization established especially for Muslims.

In February, 1885, the Hon. Ion and Mrs. Keith Falconer project a mission to the Muslims of Arabia.

In December, 1886, they set out for the field, located at Sheikh Othman, and inaugurated the work at their own expense, having placed themselves under the general supervision of the Free Church of Scotland.

In the first week of 1887 the Medical and Bible Mission was opened by them at Sheikh Othman, in a native house, and met with remarkable success.

On the morning of May 11 the Hon. Ion Keith-Falconer was suddenly called from his labor to his reward.

The mission continued through the efforts and liberality of the Right Hon. the Countess-Dowager of Kintore, Keith-Falconer's mother, and the Hon. Mrs. Keith-Falconer.

At the present time the missionary staff consists of an ordained missionary, a medical missionary, an evangelist and three native teachers for the rescued slaves.

The mission has two buildings, a mission house and a dispensary. Two houses for rescued slaves are in process of erection.

The vernacular languages are Arabic, Galla and Swaheli.

The character of the work is evangelistic, educational and medical.

Al Hautah has been visited with the view of making it a mission station in the near future.

The mission has fifty-one rescued Galla slaves under its care.

The results of the work thus far, and in every department, have been of the most gratifying character. Indeed they have surprised the missionary world.

A few sentences from recent reports, and barely indicating the character and success of the work may be quoted:

"No part of the Mohammedan world offers a more hopeful field to missionary enterprise than the extreme south of Arabia. Aden and its neighborhood presents to the missionary a remarkable combination of advantages not surpassed in any other part of the Muslim world.

"Sheikh Othman forms the natural centre of mission operations amongst a group of small villages within a few miles radius, some of these have been visited and the reception has always been friendly."

"Wonderfully has the Lord opened up the way. The future is pregnant with glorious possibilities; and the Church is now called upon to enter in and possess the land."

"Medical mission prospects are very hopeful, both in Sheikh Othman and district around. The confidence, gratitude and listening spirit of the poor patients fill our hearts with thankfulness."

"As to the rescued Galla slaves, the children have been for some

time under Christian influence and instruction; and are showing, not only by their behaviour and attention during the hours when they are in school, but also by their conduct when they are more free, that Christian truths and principles are finding their way into their hearts. Each morning they receive a Bible lesson, and are taught to pray to their Heavenly Father and to sing to His praise. And again in the evening they meet for prayers. Their other lessons need not be spoken of at present. To speak of themselves, they are of a loving and generous spirit; and we can also say that they show a devout spirit so far as their knowledge goes. The change in their hearts and lives will, of course, be gradual, but it seems already to have begun. One evening when I was speaking to the girls of the difference between right and wrong, they said: 'Before we came here we did not know there was any difference, but since we came we have learned that there is.' And it is both a pleasing and hopeful sign for the future that the girls of their own accord and by themselves engage in united prayer before they retire for the night. Both boys and girls seem clearly to understand that they are with us to learn—as they themselves put it—'the way of truth' 'or the way of God.' We pray that the Spirit may lead them in it.

"In point of ability they are far from being deficient: many of them are very quick, and in any work we have given them to do we have always found them diligent."

The Hon. Keith-Falconer wrote:

"Many a time was I asked by natives in the street and the market, when I was going to set up my school, as they wished to send their children to it. A man once handed me a slip of paper on which he had written, 'If you want the people to walk in your way, then set up a school.' Our Arabic gospels are constantly clamoured for, and received with the greatest readiness. To my question, 'Why do you want the Injil?' I several times received the answer, 'Because it is God's book, sent down from heaven.' In the town of el-Hauta, where lives the sultan of the neighboring Abdali tribe, our books were welcomed."

THE ARABIAN MISSION.

As an organization it dates from November, 1888.

It began in the Theological Seminary of the Reformed (Dutch) Church, New Brunswick, N. J.

The object was to do pioneer mission work in some Arabic speaking country, and especially in behalf of Muslims and slaves.

A plan was adopted for the inauguration and carrying on of the work.

At five different times the whole matter was laid before the authorities of the Reformed Church in the hopes that they would take the mission under their care. The founders agreed to take upon themselves all the responsibility, such as raising the necessary funds, etc.

Owing to the financial condition of the Foreign Board of the Reformed Church, the charge of this new mission was declined.

The Arabian Mission was then organized as an undenominational mission August 1, 1889.

A plan, including a subscription form, was adopted.

The object was to engage in pioneer mission work in some Arabic speaking country and especially in behalf of Muslims and slaves.

As far as possible to be determined the field chosen was Southern Arabia and the adjacent coast of Africa.

A consulting Committee of Advice was chosen.

No debt was to be incurred.

No salaries were to be paid to other than missionaries.

Contributions were to be solicited without reference to denominational adherence, and without conflicting with denominational work.

The necessary funds were to be raised on a Syndicate Plan, according to which yearly subscriptions were to be solicited in amounts of from five to two hundred dollars, the subscribers of like amounts to constitute a syndicate with such organization as should be desirable.

A subscription form was adopted, embracing the following statements: yearly amount subscribed; payable quarterly in advance; year to begin October 1, 1889; not to conflict with denominational contributions to Boards of Foreign Missions; liberty to cancel or change amounts subscribed.

Missionaries sent out were to associate themselves in the work with the mission already established in that field.

The mission has already met with some of the strongest evidences of liberality and sympathy on the part of a goodly number, representing several denominations.

In view of the probability that the field would be Southern Arabia, in connection with the Keith-Falconer Mission, correspondence was opened with the Foreign Mission's Committee of the Free Church of Scotland.

The correspondence has continued, and throughout has been of the most cordial and hopeful kind as to the matter of co-operation.

The Rev. James Cantine was ordained and sailed October 16, as the first missionary of The Arabian Mission.

In view of the interview to be held with them, the Foreign Mission's Committee of the Free Church adopted the following:

"Read letter from Rev. Dr. J. G. Lansing, Professor of Hebrew

and Arabic in the Theological Seminary of the Reformed (Dutch) Church, New Brunswick, N. J., U. S. A., stating that the Arabian Mission (undenominational) recently organized there had resolved to send out two of the ablest graduates of that Seminary—Rev. James Cantine (ordained) and Mr. S. M. Zwemer (about to be ordained)—to do pioneer mission work in connection with the Keith-Falconer Mission, and to be in all respects part of the mission, save that their support will come from America. The Foreign Mission's Committee of the Free Church of Scotland resolved at this stage to express their grateful sense of the generous friendliness of this offer, and having learned that it has been approved of by the Right Hon. the Countess-Dowager of Kintore and the Hon. Mrs. Keith-Falconer, appointed the following special Committee to meet with Rev. James Cantine on his arrival in Edinburgh, and to report to next meeting—viz.: Convener, Vice-Convener and Secretary, Rev. Professor Laidlaw and Dr. Melville, Messrs. J. D. Inglis, D. Simson and Rev. W. Stevenson."

The Rev. Mr. Cantine has since met with the above. His reception was most cordial. The interview was exceedingly satisfactory as to the prospect of co-operation in Arabia. For all this The Arabian Mission is most grateful.

Mr. Cantine has since arrived in Beyrout, Syria. He will remain in Syria during the winter carrying on his Arabic studies. He will be joined there in early summer by Mr. S. M. Zwemer, when they will proceed to the field of labor.

For the present just the fewest words as to the two great departments of work:

MUSLIMS.

Islam arose about 600, A. D.

Its followers, the Muslims, now number about two hundred millions.

The Muslims of Arabia number about eight millions.

The first aggressive evangelical mission started especially for work among Muslims was the Keith-Falconer Mission, organized about three years ago.

The Arabian Mission is the first in America. Up till this time, for over twelve centuries, the Muslims have been neglected.

Reports from various Muslim countries show that a wonderful door has been opened for work among Muslims.

In Arabia especially the Muslims are less bigoted, and are more readily influenced by and accessible to the truth of the Scriptures. The results already reaped appeal loudly to go forward.

The field is ready. The work so long neglected is urgent. The

descendants of Ishmael stand ready to receive the truth and the promised blessing.

SLAVES.

Arabia has a large population of slaves.

It is a chief terminus of the African slave routes. It is also a market for slaves.

On the 16th of September, 1888, three cargoes of slaves were captured off the coast of Aden. The slaves were 217 in number. They were delivered over to the British Admiralty Court at Aden. They were of the Galla tribe, East Africa, and chiefly Abyssinian. Sixty-two of them were taken in charge of by the Keith-Falconer Mission. Eleven of these have since died owing to their sufferings while captives.

The remainder are doing well and the work among them is most encouraging. They are being supported and educated with a view to future usefulness as missionaries among their own people.

A Rescued Slave's Fund has been started by the Free Church of Scotland Board intended to reach the sum, now nearly realized, of \$7,500.

The cost of supporting and educating a single rescued slave is \$25 a year.

At such a centre of operation for the suppression of the slave trade as Aden, many other captives will doubtless in God's providence in the future be handed over to the care of the mission.

NEEDS.

The following are pressing needs of The Arabian Mission in the prosecution of the work lying before it:

1st. Subscriptions, on the Syndicate Plan, amounting, for the present, to not less than \$5,000 a year, and to be pledged before the 1st of June, 1890.

2nd. The beginning of a Rescued Slave Fund for the support and education of freed slaves on the basis of the estimate given above.

3rd. A mission house for those sent out under the Arabian Mission. The mission houses of the Keith-Falconer Mission are already crowded with the missionaries and the sheltered Galla slaves.

4th. A thoroughly qualified medical missionary, unmarried, with required outfit.

IN CONCLUSION.

Subscriptions to the Arabian Mission are made upon the Syndicate Plan, and so much per year.

Contributions may also be made to special objects, and, if desirable, several persons may join together to constitute a syndicate.



Rev. Peter J. Zwemer.



Mrs. S. J. Thoms.



Mrs. A. K. Bennett.



Rev. George E. Stone.



Rev. Harry J. Wiersum.

Plans of the mission, giving also the full Subscription Form, can be had on application to Prof. J. G. Lansing, Treasurer, New Brunswick, N. J., to whom they are to be returned when filled out.

Members of the Committee of Advice and of the Heads of Syndicates will be announced later.

We desire your Christian prayers as well as your financial aid.

And again, remember the words of that heroic missionary, the Hon. Ion Keith-Falconer, "While vast continents are shrouded in almost utter darkness, and hundreds of millions suffer the horrors of heathenism or of Islam, the burden of proof lies upon you to show that the circumstances in which God has placed you were meant by Him to keep you out of the foreign mission field."

RETURNS ON OUR INVESTMENT.

REV. JAMES CANTINE, D. D.

After twenty years any investment should be able to justify itself. In the first decade, if the enterprise is far reaching and intricate, the results may be tentative, but by the end of the second, one is justified in asking what has actually been accomplished. It is the purpose of this article to show as plainly as possible what the Arabian Mission has done, and to leave it to those interested to decide if they are satisfied with their returns.

But first we must know what the investment has been. The interest and the prayer that have impelled and inspired cannot be tabulated, but the men and the money can. Since 1889 twenty-nine missionaries have been sent to the field, sixteen men and thirteen women. Nine have been doctors and nine clergymen. Of the total number, fourteen have come from the Reformed Church. During this twenty years one has been recalled, one permanently invalidated, and five have gone to their reward, leaving twenty-two still on the rolls of the Mission. For years our force of workers was but small, so that the average term of service up to the end of this second decade is only six and a half years. The amount of money invested during these twenty years has not been large as investments run in this country. Two hundred and fifty thousand dollars will cover it all. Of this total, between five and six per cent. has been applied toward home expenses, perhaps fifteen thousand dollars. But it should be borne in mind that not all of this has been used in transmission to the field. Part has been absorbed in the publication of *NEGLECTED ARABIA*, and part in the traveling expenses of missionaries at home, both used for awakening interest and being a permanent and most valuable investment.



Rev. James
Cantine, D.D.



Rev. Fred J. Barny.



Mrs. Cantine.



Mrs. Barny.



Rev. Samuel M.
Zwemer, D.D.



Rev. H. R. L.
Worrall, M.D.



Mrs. Zwemer.



Mrs. Worrall.



Rev. James E.
Moerdyk.



Sharon J.
Thoms, M.D.



Rev. John Van Ess.



Mrs. Thoms.



C. Stanley G.
Mylrea, M.D.



Mrs. Mylrea.



Miss Jennie A.
Scardefield.



Mrs. Martha C. Vogel.



Miss Fanny Lutton.



Arthur K.
Bennett, M.D.



Mr. Dirk Dykstra.



Miss Minnie Wilterdink.



Rev. Gerrit J.
Pennings.



Miss Thyra H.
Josselyn, M.D.



Rev. Edwin E.
Calverley.



Miss Eleanor J.
Taylor, M.D.

And now what are the returns for this investment? What can we place over against this debit side? What is there to our credit?

In the first place, we must note the added stimulus to the Church life at home. It is a common experience of our missionaries, when listening to the kindly introductions from the home pulpits, to hear it stated that the inception and growth of the Arabian Mission has been an incentive to many individually, and an efficient aid to the development of a lively missionary interest in the Church at large. The extent and value of this influence can only be left to the reader's individual estimate. What history tells us of the enthusiasm awakened through a forward movement by fresh troops in a new direction, is constantly paralleled in Christian activities at home and abroad.

But the results in and about Arabia claim our chief attention. And here the returns may not only be direct as tabulated in our statistics, but indirect in the known influence of our Mission upon other workers and upon Islam itself. We have the testimony by letter and in person, that many a worker among Mohammedan peoples has been helped by the knowledge that an attack is being successfully delivered at the enemy's very stronghold. The battle cry, "On to Mecca" may in itself accomplish little, but to know that the sacred territory of the prophet, the very cradle of his religion, is at last invaded is sure to bring encouragement and hope upon many a hard fought field. And because of this very same thing many of the thinking adherents of Islam in other countries find their self-sufficiency rudely shaken and are led to question the faith whose claim for world-wide supremacy is thus challenged in its own home.

Turning now to the results shown in our own field, we would first mention those who have openly confessed Christ. We see men here and there enduring reproach, suffering shame, loss of property and liberty, groping after the higher ideals of Christianity, slipping backward at times, but realizing more and more the power of Christ to forgive and to save. Women have been transformed by the same influences, the Christian family life instituted, and a second generation is coming under Christian training. We, following the custom in Mohammedan lands, have never published the names nor the number of our converts, but in all of our stations we have never failed to see the promises fulfilled, nor has the blessing been withheld.

The result of our Christian example and teaching is also shown in the perceptible leavening of the whole mass of Islam with Christian principles, and an uplift to a plane where future effort will meet with a more quick and sure return. In all Eastern Arabia the dense ignorance regarding true Christianity has been enlightened, inborn and traditional prejudices have been dispelled, indifference has given place to

interest, and the aforetime Kafir, or unbeliever, has become the present-day friend.

But we must pass on to the more material accomplishments of our twenty years' effort. The first step towards the permanent occupation of a country is an accurate survey. We can nearly say now that our field is well known. By boat, its coasts and rivers, and by caravan, its wide plains and its rugged mountain valleys, have been visited again and again. With its chief cities and their interlying villages we are well acquainted. There are still vast regions unexplored, but year by year takes us further afield and nearer to the realization of our ideal—the evangelization of "Neglected Arabia."

An inventory of our real estate would be interesting to those who think they can judge of the prosperity of a commercial enterprise by the buildings in which its working force live and labor. In this direction the Arabian Mission has still much to hope for. Within the last few years ample ground has been obtained at each of our stations. But as yet we own dwellings for only three families and two or three single workers; only one hospital, one school, and one school and church combined. The undoubted returns in added health and efficiency show that here our comparatively small investment is of great value.

What we have done in touring, in scripture circulation, in medical work, in our schools and in our house visitation appears yearly in our reports and may require only brief mention.

The Bible work for which many a friend at home has given directly, and which from the first has absorbed much of our time and means, is represented by a total circulation of 62,000 copies.

To appreciate the return from our investment in medical work requires us to consider what is meant by the coming to us of 225,000 patients, treated with Christian kindness and skill and individually brought to listen to Christian truth and prayer.

But what we see of good accomplished, directly and indirectly, at home and abroad, is only one factor, the other is the divine; together they will give the grand result, infinite in value. The investment from *our* hands is but small and finite; the returns from God's hand are priceless and abiding.

OUR UNFINISHED TASK.

REV. S. M. ZWEMER, D. D.

The task for which God called the Arabian Mission into being Arabian Mission it was stated that "Our ultimate object is to occupy twenty years ago is not yet completed. In the original plan of the

the interior of Arabia," and Major-General F. T. Haig, who perhaps did more than any other man to call attention to neglected Arabia in the early days of our Mission, rightly interpreted the plan and purpose of the new enterprise when he wrote: "To such an appeal there can be but one reply. The Dutch Reformed Church when it took up the mission originally commenced on an independent basis as the Arabian Mission, did so with full knowledge of the plans and purposes of its founders, which, as the very title of the mission shows, embraced nothing less than such a comprehensive scheme of evangelizing as that above described." The description to which he refers occurs in a paper published at that time by the mission and included a description of the needs of all the neglected provinces of Neglected Arabia.

Looking back over the past twenty years and remembering how God has blessed us in opening doors and hearts, we need once more to catch the vision of the whole divinely imposed task, the evangelization of Arabia.

I. In planning and praying for this work we need first of all to remember as a pioneer mission those pregnant words of Livingstone, "The end of the geographical feat is the beginning of the missionary enterprise." Arabia must be known before it can be reached with the Gospel, but the end of the geographical feat is not yet. Nowhere else in the world are there such great and difficult problems of exploration which remain to be solved as in Arabia. Almost all of the southern half of Arabia is, according to native report, occupied by a vast wilderness generally called Ruba el-Khali—the empty abode. No European has ever entered this immense tract, which embraces some 600,000 square miles, although three travelers, Wellsted in 1836, von Wrede in 1843, and Joseph Halevy in 1870, with intrepid boldness gazed on its uttermost fringes from the west, south and east respectively. Some Arabian maps show caravan tracks running through the heart of this desert from Hadramaut to Maskat and Riad. For the rest we have only vague reports at second hand in regard to this whole mysterious region. Burton and Doughty expressed the opinion that an explorer might perhaps cross this unknown, waterless territory in early Spring with she-camels giving full milk, but it would take a bold man to venture out for the passage of 850 miles west to east, or 650 miles north to south, through this zone of the world's greatest heat, to discover the unknown in Arabia. Such an enterprise, although of value to geography, would count for little or nothing in the work of evangelization, and yet who knows what it may hold of ruins of former civilization. A recent writer says: "There is, in all likelihood, very little to see from one end to another but sand, gravel, naked outcrops of rock, wind-carvings of the friable surface, and here and there a group

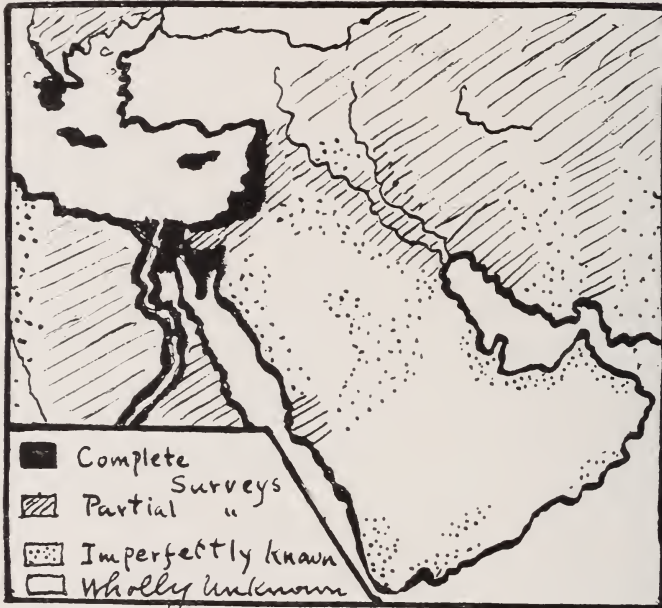
of wild palms. Still, who can say for certain? Here is a region as vast as the circumpolar sanctuary, and as little seen. It must receive some precipitation from the monsoons which affect the district east, south and north. It does receive drainage from the Oman mountains and the wadys of Nejran. It has been reported to contain black Bedawis and tracts of palms. It may be ranged by a curious drinkless fauna like the northern Arabian desert, the Nefud. It may hide anything you like to imagine in its secret area, three times the size of these islands of ours. We know just as much or as little of it as the Moslem geographers knew in the middle Ages—and that is all.”

There are, however, other districts in Arabia which are not entirely desert, but inhabited by large tribes and in some cases containing groups of villages and smaller cities which have never been seen by western eyes. The biggest geographical feat left for a traveler to perform in all Asia is to get across the Yemen, on to Nejran and pass from thence along the Wady Dauasir to Aflaj and Nejd. We know that this journey is followed by Arab caravans, as I met many of the Arabs from that district on my first and second visit to Sanaa. There are plenty of wells and the journey would lead through a long palm track of over 100 miles march in its early stages. This region has two important villages called Kharj and Hauta, and it is said to be the chief breeding place of the Nejdean horse.

Nejd is the heart of Arabia and has never been visited by a missionary. The experiences in that region of Doughty and Nolde in 1893 prove that it may require moral and physical courage of no common order to explore the country, but nevertheless, even Doughty did not abjure his Christianity and a medical missionary might be able to penetrate into every part of this great unknown center of Arabia, if he secured the protection of the various tribes through his medical and surgical skill. Western Arabia is becoming better known since the survey and construction of the Hejaz railway. That railway is now far within the borders of the Moslem holy land and will reach Mecca itself in 1911. Since there was a compromise in building the railway station a long way outside of the city of Medina and Christian engineers are working on the line, it may prove possible at no distant period for Europeans to make pilgrimages, if not to Mecca, to within a short distance of the holy city. We can learn, however, all we wish to know about Mecca without giving further offense to Mohammedan feelings by sending travelers there in disguise, as scores of Indian educated Moslems visit the Arabian capital every year.

In Oman there remains much unexplored and undiscovered territory, especially in the region of Katr and Ras Musundam, although some of this territory has been crossed once and again by our Arabian missionaries.

II. Not only is there much work of exploration to be done in Arabia, but even those parts of Arabia which are well known on the map are unknown to the Church of Jesus Christ, and the message of the Gospel has never reached the people. Arabia can still be called "neglected," because it is almost wholly unreached by the Gospel. The accompanying map tells the story.



* *Unexplored Arabia.*

Along the four thousand miles of coast from Sinai all the way around the peninsula to the head of the Persian gulf, there are only four mission stations, Aden, Muscat, Bahrein and Busrah. In addition we have out-stations, but in these out-stations there is no resident missionary. Muscat is further from Aden than Chicago is from Denver by two hundred miles and if you imagine the region between wholly untouched by missionary effort with four workers at Aden and two at Muscat, you know what Neglected Arabia means on the south coast. The distance between Muscat and Busrah in a straight line is about as far as from Chicago to New Orleans, and to go to the annual meeting means a thousand mile return journey for the missionaries at the two extremes of our field. Busrah is only three hundred and sixty-five

* From Hogarth's "The Nearer East," p. 9.

miles by the zigzag steamer route; it is a three days' journey and boats sail once a week.

The total number of missionaries in Arabia with a population of at least eight millions is not half as many as the number of clergymen in Grand Rapids, Mich. In this country there is one physician to every six hundred of the population, a drug store on every corner and hygiene taught in the schools; Arabia has ten medical missionaries and those out of touch with their work of mercy on the coast must suffer the horrors and cruelty of superstition unaided when sick, and uncomforted when dying.

Arabia has seven provinces—Hejaz, Yemen, Hadramaut, Oman, Hassa, Irak and Nejd. Only three of them are occupied by mission stations. Oman is occupied and has two missionaries for a population of over one million scattered in hundreds of villages and hamlets! The nearest mission station west from Bahrein is at Assuan, Egypt, eleven hundred miles away; and looking East from the mission house across the Gulf and Southern Persia and Baluchistan, the nearest wireless station for the telegraphy of the Kingdom is at Quetta, one thousand miles distant.

It is nineteen hundred years since the Great Commission and thirteen hundred since the great apostacy of Islam, and yet the following cities of Arabia are without a witness for Christ, who said, "nothing is impossible with God": Mecca, Medina, Sanaa, Hodeida, Makalla, Shehr, Boreyda, Hail, Hofhoof, El Jowf and a score of others nearly equally important strategically.

In view of all these facts, which are in themselves the strongest plea for missionary effort, shall we not all pray for NEGLECTED ARABIA and *labor*, not as if we had already attained or were already perfect. Forgetting the things that are behind—the years of service and suffering, the lives poured out and the love poured in on the field, the prayer and sacrifice of the faithful few at home—let us press toward the mark of our high calling, the evangelization of Arabia. God has blessed us during the last twenty years in permitting us to lay foundations. Shall we not attempt now to complete the temple to His glory? We have a base of supplies on the coast, shall we not in our prayers as well as in our purposes adopt the old battlecry of the Arabian Mission, and secure workers enough and of the right stamp to speedily "*occupy the interior of Arabia*" for Christ?

TWENTY YEARS HENCE: A VISION.

REV. JOHN VAN ESS.

Perhaps it is due to a somewhat extended residence in the Orient, but when Dr. Zwemer asked me to write on the above topic I shrugged my shoulders and said *Allah Alim*. Only God knows what may happen to-morrow in this fast-changing east. Only six months ago I sat with hands in hair and temper at the boiling point because the enlightened Turkish censor had confiscated a de luxe edition of Arabic books, printed in Beirut and bearing the imprimatur of the Ottoman authorities in Syria. Last week I openly handed a Turkish Kadhi "Sweet First Fruits" and openly bargained for an exchange of controversial literature. I would not be surprised if to-morrow the governor himself sent his aide-de-camp and asked me to come and sing hymns in the serai for the spiritual uplift of the censor.

Twenty years hence—the subject is a practical one, practical in business and why not in the King's business? It is practical in war and why not in the spiritual conflict? It is more than practical, it is sacred, a sacred challenge, for Jesus Christ has waited two millenniums for a tardy recognition. The following pages are a sketch, not of a day dream, nor only of what we want to see, but of what we ought to see and what I think we shall see, twenty years hence, judging from a comparison with the past, an observation of present tendencies and an unbounded faith in God and His church.

Politically, Arabia will be recognized to be what it is physically, the keystone of the near east. It is the keystone of Islam and pan-Islam is not a dead issue. In the recent crisis in India, Great Britain was only too grateful for the loyalty of the Indian Moslems. Mecca influences Dutch diplomacy in Java, must influence Russian tactics in Northern Persia very soon, and is not a negligible factor in East Africa and Sudan. It is not a remote possibility that the caliphate be transferred from the house of Othman to the Meccan Koreish where it rightly belongs. The Ottoman constitution may give signs of a new life, yet it is hard to see how a constitutional regime, to be successful, or if successful, can accord with Koranic law. The law will have to be watered down; which will awake revulsion enough to incite a dangerous movement, or the old regime will be revived.

In either case an Arab nationalist movement is not an impossibility. Three of the seven Turkish army corps are Arabs, Arabic is the *lingua franca* of two-thirds of the Sultan's dominions, and wide deserts separate the Tartar from the Semite. But it is harder still to see how an Arab nationalist movement can succeed, for Arabs can do anything but agree with one another. Islam is not capable of another Wahabi move-

ment and pan-Islam is more of a bogey than a menace. And a caliphate residing at Mecca, unable to protect itself, will have to seek the protection of a foreign power, and become itself a spiritual power only, and Islam has no spiritual life.

In another decade or two the Mesopotamian railroad will be an accomplished fact, fare will be cheap, and the Arab, hearing and seeing the glory of Stamboul and of other lands, will be no longer so heartily loyal to his sheikh and the sheikh will fast be losing his prestige. Travel will be safe and due to extensive irrigation, now already in embryo in a great and earnest man's mind, rude tribes will be beating swords into plowshares.

Oman will ever be open to an invasion from Abu Saoud, and Bahrein may become the Hong Kong of the near east. The Anglo-Egyptian railway is geographically not an impossibility and strategically a necessity of the next decade. A powerful sheikh with a well equipped, well paid retinue of four thousand men could and would perform Cossack service as guardians of such a railway. The sheikh and the retinue are ready to hand. Due to the constitutional regime, whether it succeeds or not, Turkish Arabia will have drifted far away from orthodox Mohammedan moorings. Contact with Persia will have fostered sufiism, Babism, and other forms of mystical belief. Even now the undercurrent of these tendencies is becoming apparent by eddies on the surface. To-day a Babi mullah openly proclaims his tenets in Amara, and the orthodox mullahs fear to cross swords with him in debate. Infidelity, now already rife among officers of the army, will be professed in high places and the influx of Christians and Jews into the army will do much toward separating church and state, inasmuch as now the Turkish army, with its exclusively Moslem personnel, is the only means toward defending the Caliph's claim, and the only sensible index of his power. I pray that our best and most devoted church members be drafted into the army, and be sent to Nejd.

The native church will have grown, especially at Bahrein where a village of converts will have been built. The convert church will possibly have suffered some bitter persecution. It will be the seed of the kingdom in eastern Arabia however, of another Stephen, and another Paul, raised from the ranks of Hagar's sons. Just so surely as God's cause in Arabia only awaits such a one, just so surely will God provide him. I confidently believe that the Apocalypse of John awaits a converted Moslem with fire-tipped pen to give to an awakened church its marching orders in his inspired exposition.

It is not impossible that we shall see the Arabian Mission divided into a north and south branch, the North Arabian Mission united

organically with the C. M. S. at Bagdad and the brethren further north, and the South Arabian Mission stretching out along the Hadramaut coast and clasping neighborly hands with Aden. Colportage work will be largely carried on and supported by the *United Church of Christ in Arabia*.

Busrah will have a High School, but the college will be at Bagdad for the first decade, and primary mission schools will flourish at Amara, Nasariyeh and ten or twelve points up the rivers. The Busrah hospital will have, besides a fully equipped general building, a leper asylum, and special departments for women and children, as also a training school for dispensers and nurses. A succession of well equipped dispensaries, under the care of devoted native pharmacists, will stretch along the rivers, and one doctor's exclusive task and privilege will be to visit them in circuit and perform the operations and minister to the needs of difficult cases. A hospital at Amara will effectually open the Ma'dan country and likewise at Nasariyeh the Muntefik country. We will have succeeded in so throwing out our lines that an incomer from Nejd will *have* to come into contact with the gospel, and by sending him on to Busrah or Bagdad we can keep him under mission influence till he returns.

At Kuwait a hospital will be the rendezvous of gaunt Bedouin from Riadh and the mission messenger will have proclaimed the whole gospel in the tents of Abu Saoud. The Bahrein school will have aroused the Arab to a knowledge of his possibilities and the products of our industrial work will be commanding a market. The hospital will bridge the straits between Bahrein and Katif and a well equipped mission dispensary, and possibly hospital, as well as a Bible shop will flourish at Hofhoof, Debai, and from Debai the whole Pirate Coast will be ministered to by doctors and clergymen. And we will see a real and successful effort being made to carry out the clause in the Mission declaration, that our aim is to reach Moslems directly, *including the slave population*.

The work in Oman will be making rapid progress both at Muscat and at the stations inland. We will have so far succeeded in systematizing our work everywhere in our field that the evangelistic, educational and medical departments will each from its own point of vantage be exposing Islam's weakness as a religion, philosophy and science. And twenty years hence the envoys of the cross from Hejaz and Irak will have met and clasped hands in Mecca and the Nejd, the cordon will be complete and we will thank God for bringing to reality the prophecy inscribed over the gateway of Jeddah, "*Ya Fettah,*" O Thou Opener.

A WEEK OF PRAYER FOR THE MOHAMMEDAN WORLD.

We are earnestly desirous of making known as widely as possible that it is proposed to set apart the last week of February next, from the 21st to the 28th, for united intercession on behalf of the Moslem world. The proposal to hold a special week of prayer on behalf of missions to Mohammedans and Mohammedan lands originated with the Egypt General Mission and was taken up by friends in England, Australia, New Zealand and America.

A similar meeting was held last January in London for the first time, following the Cairo Convention, and we cannot but feel that some of the great movements of the year were the outcome of this intercessory prayer.

Surely what God has wrought since last July in the Turkish Empire by opening doors and giving freedom to the press; what He is doing in Arabia by preparing highways for His gospel in the building of railroads; what He has done and is doing in Persia, Egypt and Morocco by the plowshare of His providence in preparing the soil for the sowing of His Word—all these great events, not to speak of revived interest among Moslems in Christianity and answered prayers at many mission stations, prompt us to urge this appeal and ask God for even greater things.

At a meeting of the Arabian Mission held on November 25, it was, therefore, resolved "that in response to a request from the Egypt General Mission, the Arabian Mission ask its supporters and friends to set apart the last week in February as a week of prayer for the Mohammedan world, especially remembering the present crisis in Persia and the new development and liberty in Turkey, Arabia and Egypt."

The Arabian Mission invites not only all its supporters and friends, but all societies working among Mohammedans to observe this week of prayer with us, both at the family altar, on the Sabbath day in the pulpit, and if possible by special united intercession. "Father, the hour has come. Glorify Thy Son that Thy Son also may glorify Thee."

HENRY N. COBB.

S. M. ZWEMER.

SUGGESTED TOPICS FOR UNITED INTERCESSION DURING THE WEEK OF PRAYER FOR THE MOHAMMEDAN WORLD, FEBRUARY 21-28.

1. For the unoccupied Mohammedan lands, that Christian missions may find an entrance and that the Word of God especially may have free course and be glorified.

2. That the New Era in Turkey may prove not only a dawn of liberty but the beginning of a reign of righteousness, and that the

marvelous opportunities for proclaiming the gospel may be adequately met by press, schools, colleges and preaching.

3. For Persia, that political changes may be to the furtherance of the gospel, and that the awakened interest in Western thought may be followed by the acceptance of Christianity on the part of many; also that the hindrances to the free circulation of the Scriptures may be removed.

4. For Morocco and North Africa, that the work of the missionaries may be extended into the interior of the Barbary States, and that the Sudan may be occupied and the Moslem peril met.

5. That in Egypt the peril of a Christian civilization may be met by the Christian press and Christian education and an outpouring of God's spirit on all native Christians.

6. That the new railways in Arabia may become through God's providence highways of the gospel; that the interior and the unoccupied province on the South and West may be occupied by organized missionary effort, and that the Cradle of Islam may be won for Christ.

7. For India and its 62,000,000 Mohammedans, that the missionary effort carried on among them may be extended, and that fanaticism may be overcome by the presentation of the gospel and the work of medical missions.

8. For the 30,000,000 of Mohammedans in China, that some Society may be led to undertake work for them speedily.

9. For the Mohammedans in Malaysia and for the native church gathered from among Moslems, that it may be a real missionary church; that those parts of Malaysia threatened by Islam may be evangelized in time to avert the Moslem peril.

10. For all the missionaries, native and foreign, laboring among Moslems, and for Moslem converts.

11. That the awakened interest in the Mohammedan world on the part of so many in the churches at home may lead to the consecration of life for service on the Moslem field.

12. That the preparations for the Lucknow Conference of missionaries, which will meet soon to study the needs and opportunities in the Moslem world, may be thorough and effectual.

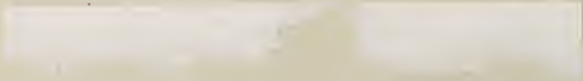
Princeton Theological Seminary Library



1 1012 01465 2129

FOR USE IN LIBRARY ONLY

PERIODICALS



Use in Library only

